C /18 cont./
172 discovery value of the objects brought to light, the landowners
656 often have them dug up by guaqueros and sold for their own
423 benefit. Digging for spoils on the part of the guaqueros is, of course, forbidden by the law mentioned. Since, however, the archeological sites are almost never in the vicinity of cities or police stations, this uncontrollable digging is practiced even today in large parts of the country, to the detriment of the science of archeology.

C
172 The excavation sites belonging to the park lie within sight
484 of the administration building. The other sites are often to be
487 reached only by very narrow and steep paths. For example, in
C order to reach El /19/ Canadá, one travels on horseback for an
[492] hour. It takes just as long to climb on foot the Filo de El Aguacate, to which the detour on horseback takes more than twice as long. At least the same amount of time, one to three hours, is also generally required for the trip from one village to another.

C
133 The sharply fissured, steeply rising mountains around the
172 archeological park represent the typical panorama of the Tierradentro region (Ills. 5-9 /see pp. 261-263/). The archeological sites with the grave chambers are always on heights, the simpler ones on the peaks of the highest ridges, the largest and
C most splendid ones on leveled-off hilltops below these. One has
133 the best view of the valley of San Andrés from its western end,
361 the Yokaichí ridge, beyond which the valley of Kokiyó, with the village of Calderas, begins. From here one has a broad view as far as the Dondotá ridge, which borders the towns of Suin and Chinas. To the north the Chíndava Mountains border the village of Togóima. Looking eastward in the direction of our ascent, the houses of Supón lie directly below us, then comes the village of San Andrés, then about two kilometers downstream the administrative building for the park, and about two kilometers below
C the park the point Cruzero, from which the road from San Andrés
133 to Juntas branches off in the direction of Inzá. Still farther east,
P
● [823] forming the imposing background of this mountainous landscape,
[776] lie the towns of Pedregál and Turminá, and behind them the
[173]

C /19 cont./
133 dome of "Picacho des Trueno," the mountain of thunder and
? lightning, in which the Paez of San Andrés believe that the
[823] thunder lives and in which -- in the opinion of some Indios --
[776] the Paez, after the destruction of the city of La Plata (1577),
[173] hid the captured gold and silver, the bells and figures of saints
of the old Spanish silver city devastated by them.

C My own archeological research in the Tierradentro region
126 includes an inventory of the archeological objects, as well as
172 prehistoric excavations within the sites of the Alto de San Andrés,
114 the Filo de El Aguacate, El Canadá, and Segovia. For the inventory, exact outline and sectional drawings of the various grave types were first of all undertaken. The photographs of the grave chambers /not reproduced for the translation/ show all the types of decoration that occur. Furthermore, the statues present in the Tierradentro region, as well as the types of ceramics, are completely illustrated /not reproduced for the translation/. The excavations include intact grave-chambers not yet opened by pirate diggers, with the first completely preserved burial urns of the Tierradentro culture of the chambered graves.

C /20/ In the description and numbering of the grave cham-
192 bers the numbering used after the establishment of the park was changed. On the Alto de San Andrés today this is the reverse of what it was formerly, since the entrance of the now fenced-in area lies in the direction of the San Andrés River. The present grave chamber No. 1 corresponds to the No. 12 of G. Hernandez de Alba and J. Perez de Barradas. In Segovia, too, the numbering of the grave chambers has changed. The only chambers published thus far, Nos. H. 1 and H 2 of G. Hernandez de Alba, or Nos. 1 and 2 of J. Perez de Barradas, now lie farthest from the entrance and correspond to Nos. 35 and 38. The designations of a few of the sites were also changed. The archeological site "Necropolis de San Andrés" is now officially called "Alto de San Andrés," the "Loma Alta de San Andrés" is now "Filo de El Aguacate," and the "Parte alta del potrero de las Huacas" is now "El Duende." /The remainder of p. 20 and pp. 21-96 are omitted in the translation./

623 /175 cont./
293 handle an additional crescent-shaped piece of silver leaf is applied.

In former years, on the first day of the new year, a cere-
623 mony for the old as well as for the newly elected cabildo took
796 place on the not easily accessible lagoon of Juan Tama, the
778 Páramo de Moras, and lasted for several days. It started with
• 823 chicha drinking under the leadership of a shaman, after which the culture hero, Juan Tama, and the spirits of the ancestors (?) were asked by the shaman for advice and assistance in the coming year. A dance and a bath in the lagoon concluded the ceremony (Bürg, pp. 340 f.). According to my information, this gathering at the lagoon has not been carried out for several years. The reason given is that for several years in succession it has rained around [787] New Year's time. After that the shamans announced that with this [776] sign Juan Tama renounced any further performances of the ceremony on his lagoon.

623 The election of the cabildo is done by the men of the entire
666 village. The candidates must be citizens of the given village,
[641] that is to say, they must own land there. A stranger could never hold office in a Paez village. The candidates may not propose themselves, but must be nominated by the assembly or by the old cabildo. Anyone who is elected for an office by the village assembly for the first time may not refuse, but must accept it. Only re-election, which is possible up to five or ten years in succession, is voluntary. The wealth or possessions of the candidates do not play
[552] any role. The present gobernador, Marcelo Muse, is /176/ about 30 years old. Two children, a son about six years old and a four-year-old daughter, are living; four of his children died. In the way of material possessions he owns five horses and two pigs, but no cows and no sheep. Ten years ago he was fiscal for a year. In the general opinion of the Paez the gobernador should not be too young or too old. The best age is between 30 and 50 years. The remaining posts, which to a large extent consist of messenger services, are generally held by younger, unmarried people, although
[896] they may also be filled by married men up to 50 years of age. In general the gobernador chooses people who are loyal to him and who must also carry out the punishments for him, for a gobernador

/254 cont./

804 192 The period of a day is subdivided into the day (ẽn) and the night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ffnze. Other subdivisions of the day are made according to the interval of an éšnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] enzte was used. It is the designation for the large annual com- [226] munal fishing at the weir during the dry season in February. The [132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

● 823 [491] No large geogrphical orientations or regional, individual divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes. 601 [186] Only the western bordering mountains of the Central Cordillera, in the direction of Popayán, are conjectured to be the habitation 123 area of the dreadful man-eaters, the Pijao. Geographical means 484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way. 821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 [361] [203] It is amazing that, in spite of their settlement pattern of individual farms, the Paez do not have any optical or acoustical means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

/277 cont./

756 765 783 [787] The shaman learns the date of the second ceremony and principal purification through his signs from eč. He announces this date to those who participated at the burial. Those to be purified -- primarily the nearest relatives -- gather at the river and at a place set apart for this, marked by a number of flat [823] [237] stones. These are absolutely necessary; without stones, no purification site. First the people sit in front of the stones, and the helpers of the shaman fetch calabashes filled with water that is mixed with the šũ herb and to which some cow excrement, standing ready in a pot at the same place, is added. The shaman has wound a liana around his staff. Even before the ceremony, he chewed coca and tobacco uninterruptedly and drank brandy copiously. First he goes to the left with the staff and liana and beats the air with both, as though he were struggling with invisible spirits. Then, always struggling, he goes in the other directions of the site, and, finally, once more to the left. There his helpers have dug a hole about 30 centimeters deep and 15 centimeters in diameter.

Now the linen of the deceased and the linen of the mourners [296] which they used on the day of burial are brought forth. They are placed on the stones and then washed and rinsed long and vigorously by the widow and the daughter of the deceased.

The rest of the mourners, like the shaman, have been chewing coca the whole time and get brandy to drink from the teyu.

After the washing, the shaman next struggles as before, as though he wanted to drive invisible spirits away from the site of the purification ceremony. With wide sweeping blows he moves his tama /278/ and liana slowly through the air. In particular he [823] turns to the left again, for to the left lives the evil eč, and to be [776] sure, in the ground (•).

• The direction left has nothing to do with any geographical direction or with the direction of the river. They sit with their backs to the river.

[Parcialidad of Caldenas]

* 534 /298 cont./

the church, she reached the stream Yutuk. There she turned into a snake. The church was full of people. The snake approached the temple; it was as long as the rainbow and had two ears like a donkey. With its body it surrounded the church, encircling it, and put its head through the door. It ate all the people, except the couple raising it, who begged it to wait a while. They went out sorrowfully. After having eaten the people, the snake rose to the sky to devour the Virgin. When it was high, very high, two animals came (oh = eagles) from Puelchí, went through the air to the plaza, and bit the snake in two, nearly destroying it. It fell to the ground, undoubtedly dead. A man came with his mula /female mule/ to destroy it, mounted the mula, and ran far away. The snake probably rotted away there, but snakes appeared everywhere. In Ulnengá there was one in a bog that smelled horrible when warmed by the sun. It would come up and eat people who had fields. They told this to an Englishman, who with his sword cut off its head and its tail, both blue in color. The head flew through the air /299/ and fell in Ulnengá, while the tail fell at the spot called Loto.

Informant: Victoriano Piñakué.

8. Creation of the Páez River

+ 527 ● 823 Chautéh made the Páez river appear. He went very far along the path, certainly by way of the paramo. He was very thirsty and there was no water. On the mountain there was a marsh; he took a mountain reed, sank it into the marsh, sucked, abundant water came out, and he quenched his thirst. This water did not run in any direction. The man went on and the water followed him. Then he wondered why the water did not stay put. He ran and the water did too. He climbed on a branch, and the water remained stretched out at his feet, in a large pool, without overflowing anywhere. The man went on, and the water followed him. He would run for a long

* [Parcialidad of Calderas]

539 /299 cont./

● 823 time, and the water would stay put for a little while, so that he could rest while the current approached. Chautéh ran in a zigzag to avoid being overtaken by the water. This is why in La Plata the river runs with many bends. The man was getting very tired, so he left the watercourse at the big river (Magdalena).

Informant: Victoriano Piñakué.

—

*539 9. Chautéh

Chautéh was causing much damage, and he was taken far away, to where the sun rises. He is inside a large box, but he has only one eye. Chautéh made all the animals. Before that they were people. The chiguaco was a sacristan because he can pray; the chicao can whistle, and the chachalaca is very talkative. The rabbit was a very mendacious man; when the dog gives chase, he does not allow himself to be caught, but constantly changes direction. There was a carpenter who knew how to make chests large enough to hold a man. He told Chautéh that he would make him one as a gift. He accepted the offer. The carpenter made it with great care; he finished it and showed it to him. Chautéh got in to measure it, and the chest was closed, never to open again. The carpenter nailed him in so that he would cause no more damage. Chautéh begged: "Open it, please." /300/ but no one opened it. Then he asked that two holes be made so that he could see. The carpenter took out his chisel and made one hole properly; when he was making the other, the tool slipped and put out one of his eyes. He has made me one-eyed, he said to himself, but while I am here he will be looking at tree trunks and opening tree trunks, nothing more. The carpenter turned into a little bird that opens up a hole in a tree trunk, lays eggs, and raises its young.

Informant: Victoriano Piñakué.

[Parcialidad of Calderas]

/300 cont./

10. The Sea

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823

On a certain occasion Tomás Dimales said to Pedro, his brother, that he had set up a test. Tomás would make a river, and Pedro would have to stop it. He accepted the proposal and set out running. In those days no one knew where the waters went. Pedro told his brother ahead of time that he would tell him when the river was stopped. So it came to pass. When Santo Tomás went to look, he found the sea there where Pedro was. The latter told him to note carefully whether the river was running. He had stopped the waters at this spot.

Informant: Vicente Puchi, 56 years old, speaks Spanish.

Interpreter: Marco Antonio Penkue.

11. Piedra Alta

Pedro and Tomás Dimales were two brothers, the former evil, the latter good. They lived together and went about as companions. In those days Calderas was flat. On a certain occasion they were passing the boundaries of the Muralla together; there were no rocks. Pedro said to Tomás: Look at the cliff that have formed; Tomás replied that that was not possible, since the region was flat. When he pointed to the spot, a large rock arose: it is the Piedra Alta /tall stone/.

Informant: Vicente Puchi.

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12. Pedro and Tomás Dimales

Tomás, being good, received Pedro when he was out walking. The latter would state his desire to help him in his work, and for a few days he would do it well. Once Tomás sent him to sow maize. He sowed it, but he threw all the seeds into a single hole. Another time Pedro /301/ went to weed maize, but all he did was to cut down the maize. On another occasion, Pedro was angry at Santo Tomás; he went to him and told him

#539 [Parcialidad of Calderas]

/301 cont./

The marks are said to be there. While he was resting, he saw a beautiful bird. He was looking at it, fascinated, when they caught him and put him in a box. They put him to sleep; they buried him and planted a tree called tachi (tachuelo /Pictetia aristata; P. aculeata/).

[823] /302/ Earthquakes are caused by Santo Tomás when, tired of one position, he changes it in order to rest.

Informant: Corpus Guagás, 18 years old, knows Spanish.
Interpreter: Marco Antonio Penkue.

14. The Petrified Fiesta-house

At the place called Uikuet it is said that there was a house where a fiesta was celebrated. It is petrified. When the fiesta was in progress, a rather tattered little boy came to ask them for food. An old woman grumbled that there were so many people, why should they give anything to that boy? The latter left, saying, "I see stone." The entire house was turned to stone. The little boy grew large. It is said that one can still see the fallen jars. That little boy was Santo Tomás.

Informant: Corpus Guagás.
Interpreter: Avelino Penkue.

15. The Stones of Chaikin

[823] The two stones of Chaikin were made by Chautéh. Two women were carrying sugar cane. He asked them to give him sugar cane and they did not give him any. Then he turned them into stone.

Informant: Victoriano Piñakué.

[Parcialidad of Calderas]

* /304 cont./

539 name of Calderas. María Santísima gave the fire and disappeared.

Informant: Agustín Muse.

Interpreter: Marco Antonio Penkue.

18. The Mine-armadillo

*539
●823
825 My father was inside a house. Suddenly he saw an animal that shone like a lamp; the light went up to the sky. The animal was a mine-armadillo which was climbing up the hill. If one succeeds in catching him, one puts him in a large box and gives him maize to eat. He turns into a mine, pure gold. Before catching him, one must have the silver ready, 50 or 100 pesos; one wraps him in a new kerchief and lifts him; he is very light. Without the silver, he is seen in the stream or on the path, but one cannot catch him; one puts his hand there where the armadillo is, withdraws it, and he does not move.

Informant: Victoriano Piñakué.

19. The Thin Man

* 539
774
781 My father bought a jar and carried it on his back. At night, drunk, he met the thin man sitting by the path; it was a soul. He was about to fall into the ditch, but the soul did not let him fall and accompanied him home as if he were his brother. Father, frightened, started falling, but the soul held him up; he carried a light, making the night very clear. Nevertheless he did not speak. The man looked like the Sisters; he was quite white.

*539

20. The Devil

My father, with a friend, was coming from Belalcázar on horseback; I was behind my father. The friend came last; he

/180 cont./

123 Calderas, and the water divide of the Kukiyú river and the
133 Pisimbalá torrent, the former a deep gorge, the latter an
[131] elongated basin. Toward the north, the outline of another ridge bounds the horizon and divides the parcialidades of Suin and Chinas. Prominent along it, the Vichaguau peak, the hill Dondotá with the double crests, between which, when the sky is clear, one can see Huila with its eternal snows, where the golden rays of the sun break into a silvery radiance. Toward the east one sees the hills of Chindavá and Potrerito, the heights of Togoima, and the canyon of the Páez. Toward the south stand the mountain ranges of Pangok and El Aguacate, which separates the valleys of the Pisimbalá and the Ullucos; the tablelands of Pedregal, Turminá, and Inzá; the sharp peak of Trueno /Thunder/, the "Kapich" of the natives, a summit
823 of silence, lightning, thunder, and storms. In the place where
173 the sun sets, there rises, stately and challenging, the sharp
648 peak of Hipinjí (1), on which, according to some Indians, lie
[133]
[104]

1. H = the English h.
   J = the French j.
   Sh = the French sh.

the images of saints, the bells, the clothing, the gold, and the silver which the Paez army carried away from San Sebastián de la Plata after murdering all of its white inhabitants, setting fire to the town, and filling up the famous silver mines which had given the town its name and brought large numbers of ad-
173 venturers and not a few misfortunes to the Indians. This legend
823 has fired the imagination of the whites and has led not a few to search for them. It is said that several whites went to the Hipinjí in search of the legendary treasure. At the /181/ /illustration appears here/ top of the peak a white flag was waving. One day there appeared on it the following mysterious order: "At 12 o'clock you may clear out this opening." Their enthusiasm was renewed, their fatigue forgotten, and they went to work eagerly. One worker was rewarded by blind

/181 cont./

173 fortune: his efforts brought to light a large jar overflowing with
823 gold. In his great joy he went running to his companions to tell

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302

173 them of the coveted find; in their eagerness they all flew to the
823 lucky spot, and oh! supreme misfortune, the treasure had vanished. Minutes later, the powder flask exploded, killing several, mutilating others, and leaving only a few alive. The whites localize the Hipinjí legend in Tumbichukue.

487 /182/ The descent to the Kukiyú is effected along a
499 vertical ridge, following a path with innumerable zigzags, an

/246 cont./
776 of remedies. In addition, some say that he has a long beard, does not wear trousers, shows his genitals, and carries a musical instrument called tíngalo (triangle).

*[756] He is a curer and teacher of all the Paez té eu; a protector of the nasa (people) and to some extent even their legislator. Sat (cacique) at the time of the Pijao, he defended them from their voracity and gave them good advice. He ordered that the staffs of command of the cabildo members be washed in the lagoon, abodes of Thunder, to prevent the pest from killing the people.

●[823] Thunder is an immortal spirit. He is not seen. He is the guardian of gold and he kills those who dare to collect it. He
776 warns the people /247/ when an evil white is coming to visit
821 them by means of a very strong peal of thunder given when it
787 is not going to rain. If thunder strikes in front of a house, this indicates to the owner that he has the pest and that he should seek out a curer to cure him. If it thunders first at the sorcerer's house and immediately passes to that of the curer, it is a sign that the former is casting a spell on him.

* 756 When a patient requested the services of a curer from
776 Santa Rosa, a torrential rain accompanied by thunder fell during the night. On the following day he told the patient that he had talked to Thunder, who had advised him not to treat him unless he brought him everything that he had requested.

The only being that Thunder fears is the devil. He knows more treatments than the Ghost.

* 756 A curer-sorceress from Santa Rosa says that Thunder, called
776 Manuel José Tipo, had fallen in love with her. He gave her
787 serenades with the tíngalo, which were more frequent when the sorceress swept the patio of her house. During the serenades he taught her the remedies. He was at the point of carrying her away to the lagoon, if she had not defended herself vigorously.

/262 cont./
683 and finally exiled him. The sorcerer nearly died. He com-
184 plained to the Alcadía of Inzá about the brutality of the cabildo. The Alcadía had the stocks destroyed by force, in spite of the protests of the natives. The punishments of the sorcerers in the Parcialidad of San Andrés were about the same up to some 30 years ago.

683 Often, when there is a very dangerous sorcerer, the curers
754 band together in order to kill him. They call his soul, and
756 when it draws near they hit it with a stick smeared with chayuts.
774 The soul leaves with a whistling sound. When a volcano erupts,
[823] it is a sign that the devil is punishing the souls of sorcerers.

754 Psychological characteristics of the sorcerers. Broadly
157 speaking, the sorcerers are timid, resentful, aloof, with a very
156 strong persecution complex; they try to avoid contact with people, believing that they see in each of them a presumed accuser; they tend to be self-supporting; suspicious to a high degree, they roundly deny the accusations of their victims, regarding themselves furthermore as good persons, sound and inoffensive; they pretend to know nothing about remedies, and it is very difficult to obtain any information from them about sorcery. Most of them are intelligent. Endoculturally they are at odds with their own group, insofar as they embody the struggle against the influences of foreign cultures.

The nasa are convinced that no sooner has the sun gone down than the sorcerers are already at work. The most dangerous ones sleep during the day. For this reason they regard as peculiar characteristics of the sorcerers red eyes, an evasive look, aloofness, an unpleasant appearance, egoism, and suspiciousness. They look like criminals, informants say.

182 /263/ Socio-dynamic value of sorcery. Within Paez
754 society, sorcery is vital, overly active, and gravitates into all the social interstices. But, as must be evident, at all times and places it pertains to the realm of concealment. Its executors are surreptitious. They always act in the shadows.

/362 cont./

511 The articles of clothing most in demand are trousers, shirts,
438 hats, underwear, rebozos, and sashes (Mosoco), large shawls
439 /pañolones/ (Lame and San Andrés), and smocks for the children.
[301] Ponchos are also purchased with some frequency. In Mosoco,
[823] gold earrings are ornaments appreciated by the women, in contrast to other parcialidades where gold is /363/ regarded as taboo. The natives wear no sandals or shoes. It should also be noted that the women's skirts are not purchased, but made at home; while in Mosoco the purchase of the reboso de Castilla /Spanish shawl/ is quite frequent and a sign of elegance, in the other parcialidades
511 they buy pañolones. If we compare the figures for food and clothing, the percentage of the income devoted to the former in Mosoco, with two exceptions, is higher than that devoted to clothing. In Lame, and especially in San Andrés, the percentages for food and clothing tend to be the same, and often the latter is higher than the former. The phenomenon is not strange if we bear in mind that in these two parcialidades cultivation is more for internal consumption than for sale. As for "Amusements," although various expenses have been included among them, they refer basically to expenses for the fancy for alcoholic and fermented beverages. Naturally, the expenses are necessarily higher, as we shall see later. As for lighting, in spite of the fact that in San Andrés and Lame it is made out of wild laurel wax, stearic candles are also purchased, and in Mosoco they are always
511 purchased. Soap is purchased by all the natives. In the column
454 showing the part for savings we note that only six of the 48 families
[434] investigated have no figures for it.* And in order to make a few deductions, we have made an analysis of the incomes of the 48 families studied:

*[see p. 93 for this table--Analyst]

7:Hernández de Alba E-5,4 (no date) 1946 SC15 Paez SC15
Moguex

Castillo mentions that they won—

shiped the sun, in whose honor they met and danced in places called "Itaqui-finó," i. e., the place where the sun revealed its mysteries; and that they venerated a kind of culture hero called Guequiau. It was he who instructed shamans (mohanes).

This hero has a counterpart in the religious legend of Juan Tama, the Son of the Star. One day when the Morning Star shone very brightly, some Indians found a child in a gorge—ever since called the Gorge of the Star. This was Juan Tama. They picked him up and entrusted him to a woman to nurse, but he nursed so much that her milk dried up. He was given to another woman, whom he also made very weak. They then said that he could not be nursed by a woman, and gave him food. After he grew up, he married the female chief of Huila, Doña María Mendiguagua, and became chief of all the Indians. He instructed people and explained to them how to keep the land for themselves and not mix with White people. He pronounced them invincible and summoned a chief from Pitayó, called Calambás, whom he appointed his manager. Calambás rebelled,[12] but was defeated by Juan Tama, who pardoned him on account of his bravery, and conferred on him and his heirs the right to rule the *Pdez* in Bitoncó. As death approached, Juan Tama went to the lake on the páramo of Moras and sank into the waters. He had come out of this place and returned to it, leaving no heirs.[13]

In the neighborhood of Bitoncó there is a rock with what appears to be human footprints. When the Indians pass it, they uncover their heads and say, "The Holy One came this way." Another remnant of the cult of Juan Tama is the custom that each member of the council spends one week at the shores of the lake before the end of his term to render an account to Juan Tama of his actions in office. Likewise, newly elected officers, as soon as they receive their staffs or insignia of authority, spend a week at the lake. They toss silver coins into it, wash their staffs, and pray for strength to rule well. This ceremony, performed with the greatest secrecy, is called the "curing of the staffs." Recently, however, the Indians have stopped "curing" their staffs in the lake, for they say that Juan Tama is angry, and whenever they approach the lake, it rains and storms badly.

In the Guanacas section there was another sacred lagoon, called Tumbachí, which was recently drained because a snake that lived there attracted girls and kept them for a whole year, and then returned them when they were about to become mothers.

These tribes believed that the soul comes back to life.

Witchcraft was strongly developed among these Indians, who still believe in most of its practices, in spite of the catechization forced upon them by the missionaries.

[12] During the War of Independence, as well as in subsequent revolutions, the Indians of the family named Calambás distinguished themselves as warriors.

[13] We are indebted to Father David Gonzáles for this legend, told to him by an old Indian in Lame.

7:Hernández de Alba E-5//(no date) 1948 SC15 Paez SC15
Moguex

upon them by the missionaries. The power to do evil is not limited to the witches, but is possessed by anyone who entertains a momentary feeling of envy, and to women, who may not walk over a stick or a cord stretched on the ground. Contact with women during their menstruation or during the days following childbirth causes the "mokokoy" to persecute the men and make them ill.

Animals possess the power to prognosticate evil. A document written in 1730 [14] tells that an Indian killed a rooster because he had crowed before daybreak, and said, "Rooster, you are forecasting my death, but I shall kill you first." They believe the same thing when certain birds sing. For example, the call of an owl at midnight brings death to someone. And certain small birds called "ulchik" and others called "bich" warn whomever hears their singing that he will meet with disaster. The box turtle follows people warning them that they are going to die.

Del Castillo says that the Indians will not strike white dogs, so that they will not be bitten by them when they enter the future life.

The belief in spirits (kl'iumb) is quite general. Among these spirits is the "pitsuala" which persecutes people, makes them ill, and even kills them. The rainbow, or "Etskituns," causes a rash to break out all over the body of anyone who ventures out while the rainbow shines, and the drizzle that generally accompanies the rainbow will harm a person who gets wet in it if he does not bathe immediately. When the rainbow appears, they stay indoors, and blow or spit tobacco in its direction.

They believe that the lagoon on the snowcapped peak, Huila, is charmed, and that if they try to go near it wind and hail storms rise. Supernatural evil forces are supposed to be present during many social activities, such as dancing, meetings, funerals, house building, and bridge construction. When a bridge is built, two Indians beat the water constantly to drive away evil spirits. When traveling on the mountains they place small stones or coins on top of some large natural rock to assure a successful trip and to avoid angering the spirit of the mountain.

Sometimes these spiritual forces assume a bodily form, as in the case of the fireflies, which bring diseases or which may be wrapped in santa María leaves and placed in the path of an intended victim. Most feared are the ghosts of the dead, which consequently are the most propitiated. The *Moguex* and the *Páez* ask their permission to dance, and honor them in a special rite, which blends old beliefs with new religious concepts. Thus, offerings are made to the souls during the first days of November, or whenever the curate is able to visit the Indian village. Each person offers some products from his farm, in-

[14] Statement made by Javier de Orosco y Cuellar in a lawsuit by the Indians of Tobolma for the possession of land. From the ecclesiastical files of Belalcázar, or Páez.